VOL. VIII. THE No. 9.

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . . to preach deliverance to the captives . . . . to set at liberty them that are bruised.—JESUS CHRIST.

SEPTEMBER, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION.

ART. II. The object of this Society shall be to send the Gospel to those portions o our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

Vol. VIII. SEPTEMBER, 1864. No. 9.

AMERICAN MISSIONARY ASSOCIATION.

N APPEAL FOR CLOTHING FOR THE FREEDMEN.

We beg our friends to pause and read his article. We feel called of God to press pon them the urgent necessity of *immeiate* efforts to gather clothing and supplies r the Freedmen. Last year the people of ie North were liberal in their contribuons, but their bounties often came too te, and untold suffering was the conseience; and we are persuaded that, for the oming winter, nothing but the speedy and ergetic efforts of the friends of the Freedmen can save thousands of men, women, d children from perishing with cold and nger. The blacks are continually coming ithin our lines, and the advance of our mies will give such an influx of the people we have not yet witnessed. Let us look the facts deliberately, and then act ourlves, and move others to act.

THE FAILURE OF LAST YEAR

as not owing to the lack of supplies, but lely to a want of timely transmission. ie Western Freedmen's Aid Commission ves us a glimpse of its experience in this spect, and illustrates our statement. Its e appeal says:

"During the severe weather of last win-, when cries for relief were daily coming m thousands, when there was fearful ffering in many camps, nearly thirty tons just such supplies as were needed reach- our store-rooms here, for which it was ossible to secure immediate transport- on. At the time the suffering was most ense in Tennessee, a shipment of seven- tons of goods designed by our general nt for its relief was ice-bound in the Ohio. Another shipment of eight tons, quite as much needed on the Mississippi, was delayed for days in the transit by the crowded condition of the railroad between Sandoval and Cairo. Other associations with the means of relief in hand, found themselves equally powerless to reach the sufferers."

THE CONDITION OF THE ESCAPING FREEDMEN.

They escape from desolated plantations, they traverse territory gleaned and impoverished by passing and re-passing armies, they fly with little clothing or bedding, they find no homes ready for them, no food or fire or shelter, they are weary and hungry and sick. They do not come, a few scattered individuals or families, that local charity might supply, but they come by hundreds and thousands together. In the aggregate of last year they have poured out a population as large as Connecticut could send out, if all its men, women, and children should go forth in one grand exode; and the coming twelvemonth bids fair to exceed the past. Surely no stinted or tardy charity can supply such masses.

The condition in which they come within our lines may be seen in the following extract from a letter of Mr. N. M. Mann, Agent of the Sanitary Commission:

"The return of Sherman's expedition had been anticipated by us all as sure to bring along a crowd of blacks, but no one had formed any idea of the utter destitution, the squalid misery, in which they would come. All the way from Meridian this black river followed in the wake of the army, increased by constant accessions, till, sullen and slow, it wound its way into Vicksburgh with four thousand five hun-

dred souls. Following through a country twice ravaged by a devouring host, they had literally nothing left them for subsistence but the remnants left by our troops. Foraging parties scoured the country on either hand, to obtain supplies for the soldiers, but no one brought these people food, and houses and barns pillaged and burnt left nothing for them, save what the hungry soldier could spare. Just at dusk the train of contrabands came in. Slowly and sadly they dragged along through the streets. Wagons were loaded with children, whose weary, despairing look will haunt me, I believe, as long as I live. A mother or two in each, trying to soothe the little ones, crying with hunger and fatigue, all clothed in the dirt-colored homespun they always wear, worn to rags and tatters, leaving them in many cases almost naked. Hundreds of them had not rags enough to be decent. As if nature sympathized with them in their misfortunes, the shades of night came on as they passed through the city, and partially screened from the crowd of gazers this saddening, sickening sight."

Nor does this picture pertain to the past merely. Mr. J. L. Brown, Agent of the Sanitary Commission, in Kansas, visited the rooms of this Association, during the last few days, and laid before us the sufferings of the fugitive people, black and white, as they came under his observation there. He said that as the blacks flocked to our advancing armies, the officers would urge the able-bodied men to enlist as soldiers, promising that their families should be supplied with rations, and sent to the forts in the empty commissary wagons. These offers were generally accepted, and the wagons would return crowded with women and children, the aged and the infirm, and these were, as Mr. Brown expresses it, "dumped down" at the forts, destitute of shelter and almost of clothing. But the worst of the story remains to be told. After twenty days, according to government regulations, the rations are cut off, and these helpless beings are left with neither food nor shelter. Mr. Brown was endeavoring to obtain from Government the privilege of using worn-out army tents as a partial and temporary shelter. If this should be granted, it only partially meets the necessity, for the people still need, and he was seeking of the benevolent, t means of supplying them with food a clothing. But when winter comes, t tents will be inadequate for shelter, and t limited supplies he obtained will be go How gloomy must the contemplation that coming winter be to those mothe who can see no prospect of home, or clot ing, or food for themselves or childre Can Christian philanthropy suffer them remain long under this apprehension, what is worse, by delay in sending help, compel them to endure the dreadful reality

We must not shut our eyes to anoth feature of this melancholy picture. T blacks are subjected to terrible ravages disease, in consequence of their exposu to hunger, weariness, and inadequate sh ter. Mr. Brown and others testify that, many localities in the West and South-W the mortality amounts to one fourth of t population. Small-pox and other epide diseases run a fearful career among the often leaving not enough well ones to t care of the sick. And even when that c can be given, the great want of medici and suitable diet, renders it unavailing.

ADVANCE OF OUR ARMIES.

But while these, or similar scenes, a continually occurring, we must not ov look the possibility of a still greater—n an almost overwhelming, accumulation refugees, if Sherman shall occupy Georg It is well known that the blacks have b crowded into that State, from all parts the Confederacy, as the spot where the were most needed, and deemed most saf until, as a Southern paper lately remarke they are so thick as almost to darken t face of the country. If Sherman's a vance, or, indeed, any similar success our arms, should press into the narrow South, packed with a colored populatio the numbers that would thus be release would be beyond all precedent. Is it wis is it Christian, to wait for such a contin gency till the possibility of meeting it ha gone, and these thousands be left to pe ish?

Friends of the Colored Race: You hav

yed, toiled, and suffered for the libera-
n of the slave. You have believed that
evil results would follow such an event.
d is bringing that consummation to pass
rapidly, and in so unexpected a manner,
t fearful suffering must ensue, unless a
eral charity shall stretch forth its hand.
ll we fail to respond to the call which
d's providence makes in answer to our
yers? Shall we neglect the colored
n when he is threatened with bodily suf-
ing more dreadful, if that were possible,
n he endured in slavery itself? As a
ve he had a hut, a mat of straw, and a
nty allowance of food. Shall we suffer
a to die for want of these, while we hold
to him only the dazzling but mocking
ne of freedom?

The American Missionary Association is
irous of accumulating, as speedily as
sible, a large amount of clothing and
plies, to be sent forward to our mission-
s and teachers as fast as transportation
be obtained, that these almoners of
ir and our bounty may be ready at the
ir of need, to meet the coming want.

Every description of wearing apparel for
men and children is in constant demand.
e wants of the men are better supplied.
would especially urge the importance
our having large supplies of dresses,
ts, hose, and under-clothing for women
girls, and jackets, trowsers, socks,
ts, caps, etc., for boys under sixteen
rs of age. Thick shoes, of large sizes,
each of the above classes, are much
ded; also outer garments. All sorts of
nd-hand clothing can be made useful.
s quite a help to the teachers to have
hwork, cut and basted, sent, for the
lren to learn to sew on.

teacher at Roanoke Island writes:
ie plaid cotton, or homespun, as it is
d here, and brown cottons and flannel
specially needed."

rsons sending packages to us are re-
ted to put a card on them, naming
source from whence they come. An
ce of the goods contained in the pack-
hould be put in it, and a copy of the
sent by letter to William E. Whiting,
Assistant Treasurer, 61 John Street, New-York.

A GOOD SUGGESTION.

A Christian lady, who has not only been very active but very successful also, sends us the following, which we commend most earnestly to all our readers. Will not some one in each congregation move immediately in this thing?

"I would suggest that the *sewing-circles* throughout the land be urged to make up boxes of clothing for the Freedmen, that is, for the women and children, and that collections be taken up in the churches to furnish the material. This plan has worked well in Mr. Beecher's church."

VIRGINIA.

From Mr. H. S. Beals.

Norfolk, Va., July 25, 1864.

The schools and Sabbath-school now flourish, almost without a precedent; and God blesses the efforts of his children for the conversion of souls here. Several are rejoicing in their Saviour with new-born joys. One little girl, about twelve years of age, said to me as she was at work in the field: "My sins are done forgiven now." I asked her what made her think they were. She answered unhesitatingly: "Jesus told me so." She then related in her simple style, an experience which brought joy to my heart, but tears to my eyes.

Amidst all our trials, we have great reason to rejoice. Though nearly all these people are late from the places of oppression, and are, perhaps, the lowest in intellect and knowledge, yet they evince an anxiety to learn that I have not before met. The children (now about three hundred in number) hurry to school as soon as their work is over. The plowmen hurry from the field at night to get their hour of study. Old men and women strain their dim sight with the book two and a half feet distant from the eye, to catch the shape of the letter. I call this a heaven-inspired interest, because nowhere have I ever seen a *white* man learn to read after he was thirty years old. These children carry

their books with them, and if, perchance, they step under a tree for its cooling protection from the scorching sun, they turn to their lessons. Oh! this is delightful work, and may God preserve our strength on this enfeebling coast.

From Mr. W. D. Harris.*

PORTSMOUTH, VA.

As a large number of wounded soldiers have been brought in, we felt constrained to do what we could for these noble and brave sufferers. We opened a school for the benefit of the convalescents or slightly wounded of the hospital opposite the Mission House. Having the coöperation of that very efficient and earnest worker, Miss E. G. Highgate, our school, of from twenty to thirty anxious students, was very interesting, until, a few days ago, they were ordered away. We taught in the industrial room formerly occupied by our much lamented and faithful co-laborer, Miss Louise Smith, who was like a rose nipped in the bud, but now unfolding and blooming in never-fading glory. And oh! how soon is another faithful missionary and devoted Christian taken from us! Miss Arnold's loss seems almost irreparable, as she had a most excellent faculty for teaching, controlling, and interesting the children. She was a systematic worker in and out of school. I have frequently seen her, as she moved noiselessly yet earnestly from house to house, visiting the sick, and administering comfort and consolation from a heart all devoted and imbued with the spirit and love of the Saviour. Just before she left for her upper and better home, I stood by her couch, when she calmly and sweetly whispered: "Jesus is precious." Her remains were taken to the church in which she had taught and spent her last energies, where one thousand people gathered to witness the solemn services and pay the last tribute of respect to their much-loved benefactress.

Brother Baker conducted the exercises, and spoke from these words: "A gracious woman retaineth honor." From thence the remains were taken to Norfolk, followe by a large procession.

According to previous arrangement, o Sabbath and day schools united and m Monday morning, August first, at Gospo school-room, with their baskets on the arms, about three hundred in numbe looking very respectable indeed. The formed a file of two ranks of uniform siz and commenced a forward movement t Whitehead Farm. The sun was very ho but the little urchins stood the long marc like brave soldiers. In the meeting-hous we had songs, declamations, speeches, etc referring to West-India emancipation, Pre ident Lincoln's Proclamation of Emancip tion, and the great educational moveme under which we enjoy all these privileges

The most effective and impressive addre was made by a young convert, prompte as I believe, by the Holy Spirit. It seeme to have a blessed effect upon all prese After the exhibition, we proceeded to t beech grove, where it was delightfully co and where the children, with their swin jumping-ropes, watermelons, peaches, a ples, pears, and other refreshments abundance, passed the time very pleasa ly. I never saw better behavior on a occasion of the kind.

We are thankful to report a continue religious interest among our pupils, and have been permitted to see two hopeful co versions within a few weeks.

From Miss Helen M. Dodd.

TAYLOR FARM, NEAR NORFOLK, VA.,
August 3, 1864.

MY school closed for the summer vacati on Friday, July twenty-ninth. I could n but regret the necessity of so doing, as seemed to be at its hight of interest. Ma came to me with tears and said: "No Miss Dodd, you ought not to stop scho for we are just beginning to learn." my own class, six girls, who learned th alphabet since the twenty-fifth of Apr are now using the "First Reader," a read in their Testaments every Sabba Some twelve or fifteen, who commenced

* A colored brother.

few weeks later, have nearly completed the "green book." In the monitor's class, three little girls, ten years of age, are also using the "First Reader."

School Celebration.

For the past two months my labors have been especially pleasant, and my heart much encouraged; and although I have been obliged to endure the improper ventilation and unpleasant surroundings of a stable, yet I have felt that it was not less suitable for a dispensary of knowledge and righteousness than for the birthplace of our blessed Saviour: and that same Saviour has sent his Spirit to enforce the truth upon the hearts of my dear children here. I have often been much surprised in finding the little boys ready to answer my questions with regard to some misdemeanor with straightforward honesty. A good number of the Catholic children have been induced to attend the Sabbath-school regularly, and some read from the Testament.

A few young women have for some time been anxious, and now express a hope in Christ. They were last Sabbath received into the church on probation. Five children also were baptized. We have been greatly tried with the stealing propensity, which, with *us*, is mostly confined to the Catholics.

My commission expired July seventeenth, and in a few days I expect to go North. I have now been in this work more than eight months. My physical strength has once failed, but I think my soul has grown strong every day, and it is my earnest desire to engage in this same blessed work another year. My heart yearns over these little children, that they may not be allowed to follow the paths of their fathers, but be early led to taste the sweets of true liberty.

From Rev. Wm. T. Briggs, Superintendent of Education, District of N. C.

July 27, 1864.

After nearly seven months' absence, I am permitted to welcome the healthful skies of dear New-England, and revel amid home-scenes still more dear. Our army of teachers at Newbern has been disbanded. They nobly stood their ground against all rebel assaults; but when old Sol looked down with an eye of fire, they could not withstand his withering glance. With perhaps one or two exceptions, the schools have closed. Just one year has elapsed since the first free day-school was opened and instructors sent from the North for the express purpose of teaching. In review, we can not repress the exclamation: "Behold what God hath wrought!" After surveying this district, (North-Carolina,) and traversing the field for more than six months, I confess to an agreeable surprise at the success of this grand educational work. The master mind who inaugurated it, and whose stamp it still bears, continues to give to it wise counsel and the weight of his official position. Schools have multiplied, and more than forty different teachers have been sent into this district. With a full share of difficulties always incident to a new enterprise, coupled with those peculiar to this — straitened accommodations, limited facilities, and the uncertainty connected with all our movements — it is a marvel that there has been such steady progress and enlargement of the work. Of course much is due to the teachers, who, as a body, have proved worthy of the societies under whose auspices they have been sent. They are a noble band, and whatever the future may yield, it must be a lifelong satisfaction to have been identified with this year of labor. Henceforth there will be in all probability more consolidation. Plymouth and Washington will not immediately rise from their ashes; and their population has been emptied on Roanoke and at Newbern. Should the present prospects continue or brighten, no doubt the number of schools may be doubled before the first of January. Even this will not nearly meet the demand. Particularly on Roanoke Island, where it has been very difficult to erect suitable houses, we mean it shall be well dotted with them. This work has not been begun a moment too soon; it could not be. Wherever colored children can be found in sufficient numbers,

there it is time to begin a school. I can not for my life see how one who has at heart the welfare of his country can fail of deep interest in the work of elevating the negro race; it bears vitally on our national prospects; we must not be indifferent to it. The freedmen are providentially thrown upon our hands, and the simple question is, whether they shall be an element of strength or weakness. The humble efforts of teachers now scattered through the rebellious States within our lines, will tell mightily on the future of this nation; especially if, in connection with their proper work of training the intellect, they couple efforts for the moral and religious improvement of these benighted ones. At this stage of things, they make the very best, I might say the only desirable class of missionaries. I have no doubt they may be more efficient in this direction, and incidentally accomplish more than if commissioned solely to do the work of evangelists. They are just the class to prepare the way for permanent religious teachers, who shall revolutionize the present rude form of worship, and do away with this last vestige of the barbarism of slavery.

On the whole, my faith in the negro, in his capacity for improvement, in his ability to support himself and become a worthy and honored citizen, has been wonderfully strengthened by the observations of the past six months. There is something grand in the lifting of a race from servitude to the enjoyment of liberty and equality, and opening to them a fair field in which to rise or fall. The American Missionary Association, the Freedmen's Association, and the Educational Commission, are doing a noble work, and the charities flowing through them are as purely patriotic as those of the Sanitary or Christian Commission. In a quiet way, they are solving the greatest problem of the age, and preparing the highway whereby this nation may pass safely through her final struggle. I could never have believed, if I had not seen, that such a system of education among the freedmen could have been inaugurated in so short a time, and through the humanizing influences thus begun, I have no d this abused race will be prepared to change the house of bondage for the naan of liberty, and more than fulfill reasonable expectations. At any rate, are to be faithful to the duties of the ho each in the sphere where he is called to bor, and results will be left in abler a better hands.

SOUTH-CAROLINA.

From Miss Maria B. King.

BEAUFORT, S. C., July 13, 1864.

PREVIOUS to the fifth of June our sch had averaged sixty pupils; on that d Gen. Saxton talked with the colored p ple. The appointment had previously b given out, and the Methodist church densely crowded. He endeavored to press upon their minds the necessity thoroughly educating their children; told them the only reason we occupie higher position in society was because our education, and by properly improv their time and advantages they would come our equals in society and before world. Superintendent Newcomb of Freedmen's Association, and Rev. French also addressed them.

The succeeding day witnessed the resu 110 children were present; I had the cha of the school at this time, and was assis by Mrs. Fogg, of the F. R. A. The seco day 138 pupils were present. On the th we had 145, our highest number. On t day I resigned my place as Principal Mrs. Fogg. She had hitherto refused to ta that position, the responsibility being ve great for those unaccustomed to it, a with but two teachers the work was ard ous. Superintendent Newcomb then a pointed two more, his daughter, M Fanny, and Miss Swift, of our Associatio On the fifteenth, he sent Mrs. Reynold but there has been so much sickness amo us that we have averaged but four teache

We find it impossible to keep as go order as we desire, because of the limit space we are obliged to occupy. The chur in which we teach has but one room, a

the children occupy all the seats; the Principal preserves order, while the four assistants hear the classes, at the same time, in the corners of the room, making as a natural consequence a good deal of confusion—but they do nobly. Take a like number of Northern children, and they would do no better than these poor little ignorant ones. One boy came in who had never learned a letter, and in less than ten minutes he thoroughly learned five letters, so we could not puzzle him on them. I believe he was a waiter for some captain who was ordered away, as we have lost track of him.

We daily have new scholars; the parents all seem to feel a deep interest in the schools, and often come to inquire if their children are punctual and behave properly. —Singing is taught, and as the colored people are naturally good timists, and have good voices, we enjoy the half-hour devoted to its practice. We mostly sing Sabbath-school songs from the *Golden Chain;* occasionally, when the singing drags, or they seem lifeless, I commence, "I can't stay behind my Lord," (one of their songs,) or "John Brown," which awakens all their enthusiam, and they burst forth in their loudest, clearest, and liveliest voices, making the old church ring with melody. When they come to the verse, "We'll hang Jeff Davis to a sour apple-tree," they quicken the time, and keep it so exact one can almost hear the march of the armies hastening to carry out the earnest resolve. There is much that is encouraging in the work—of necessity there are some discouragements, but we quickly forget them when they pass.

I have also been engaged teaching in Hospital No. 6. We now have a morning and evening class. The improvement is much more rapid than that of the children; the soldiers are all eager to learn, and I go to their couches when they are unable to meet me in the yard, where we have our classes. They dread being sent to their regiments while we remain to teach them. Mrs. Fogg assists me, and will take the whole class when I leave. The two hours I spend teaching those despised yet brave, noble boys, I count as among the happiest of my life here. Dr. Lehman, the Surgeon in charge, assists us in every way, as also his subordinates; thus we have none of the trials too many have had to contend with, while engaged in the work of teaching our sick and wounded colored soldiers.

LOUISIANA.

From Mr. Frank H. Greene.

Baton Rouge, July, 1864.

The cause of the freedman is prospering. Wherever schools have been established, the colored people are learning to read and write with great success. If any one thinks that the *negro* is not capable of being educated, let him visit any one of the schools in this Department, and I think he will be convinced that the color of the skin does not affect the mental capacity. I have as intelligent children in my school as I ever saw anywhere in the North. I never saw children show greater eagerness for learning. It is a real pleasure to teach them. I am happy when surrounded with their dusky faces and glistening eyes.

The Common-street School (New-Orleans) is in a flourishing condition. It is the finest colored school in this Department. The Sabbath-school, held in the same building, and conducted by Chaplain T. W. Conway, is a grand success. The last time I attended the school there were a thousand people in attendance. Major-General Sickles, Governor Hahn, and other notables addressed the school. Chaplain Conway is just the man for the place.

ARKANSAS.

From Rev. David Todd.

Pine Bluff, Ark., July 4, 1864.

The mortality here in the Freedmen's Camp is astonishing. By reference to the Clerk's book, I learn that the deaths in April were eleven; in May, fifty-four; and in June, sixty-three. In the last two months one hundred and seventeen have died out of a population ranging between six hundred and seven hundred. We have had measles, mumps, and hooping-cough, with pneumonia and dysentery. The phy-

sician gives it as his decided belief that at least four fifths of the deaths are to be credited to the privations and exposures these people have suffered. He says they suffered for food before the Federals came, and since they came, the colored people have passed a winter of unknown severity, with what we might call no clothing, for what they had for day wear and night-covering was dirty and awfully tattered, and so small in quantity that very many of them had no change. In addition to this, they suffered from insufficient quarters and from the exposures incident to a change of camp. The donors of clothing for this people have done a good work. Although so many have died, I presume the kindness extended to their sufferings may have saved many lives. It is encouraging to be able to say that the mortality in this camp has now within a few days very much abated. We will hope for better times. Sad as the fatal effects of sickness have been in this camp, I learn that disease has been much more fatal on the other side of the river, in the last two weeks; I judge that more than an eighth of the negro population there have died in that time. How much longer death may reign I do not know.

We have had some alarms of approaching rebels. One day there was skirmishing with our pickets. It is supposed a slight incident prevented an attack on us at that time. The case alluded to resulted in this, that our effects were in a wagon, all night, ready for removal to town, at a minute's notice. In the morning the mules were taken from the wagon and the goods unloaded. We have been threatened with a visit by General Price on July fourth. Independence Day is now nearly past, and still we are in quietness.

We had a visit from Colonel Eaton and Major Sargent two weeks ago. Major Sargent is Superintendent for this State. He seems like an old acquaintance. We were much pleased with Colonel Eaton. We think the cause of the freedmen is favored in having a man of so much zeal and good sense in such a position. We were encouraged and comforted by our interviews with him. The sickness has affected our r ious gatherings, decreasing the attenda In general, our meetings are pretty We have variety of Sabbath exercises, s as Sabbath-school in the morning—prea ing at half-past ten; the afternoon is o for the colored people to have meetings their own; in the evening we have pray meeting or preaching. When Colonel Ea was here, he spoke at one of the meetir of the colored people on the idea that no was not religion. We have exhibitions dynamics in some of the meetings of colored people, that I think savor little devotion or edification. The members our mission who were Methodists seem more stumbled by those demonstratio than I was. Such exercises are valued some of the colored people, while oth can see a purer want in their souls. think the people are advancing in the ception of the truth, and begin to see t the value of religion is in the preci truths it contains which are received faith. I can almost always maintain a c mendable quietness in our meetings b simple presentation of truth.

MISSOURI.

From Miss H. E. Townsend.

St. Louis, Mo., July 20, 1864.

Yours of June twenty-fourth, contain a draft for forty dollars, was received. should have replied sooner, but the heat h been very intense, while my labors for a fe weeks past have been more than usual absorbing, so that when out of the hospit I have felt unfit to write or think connec edly.

The Lord has given us much encourag ment in our labors recently. The evenin meetings in the chapel have been very s emn, and a number are inquiring: "Wh shall I do to be saved?" About thirty ha manifested their desire to find the Saviou and a number of these are now rejoicing Christ. On the last Sabbath, eleven recei ed baptism, and have united with the S diers' Christian Association. We hope th this may prove only the beginning of

precious work of grace in these Barracks. Mr. Spence has been sick for a few days, but is gaining now, and hopes soon to be able to labor again in the good work. He is just the man to labor among the soldiers. He manifests such a warm brotherly interest in them, and has so much of the love of Christ too, that his words can not fail to reach their hearts. But he is a frail, delicate man, and I fear will not be able to labor so constantly as his heart will impel him to do. He commenced with holding two meetings a day, besides attending the regular evening service in the chapel, and laboring some in the wards and encampments; and in this excessively warm weather, it was too much for him. My health has been quite good, so that I have lost but two days from my work in the last two months. The colored wards are not full at present, but it is rumored that more patients are soon to be sent here from down the river. Although I shall be under the necessity of returning home at the expiration of my time, the first of August, I most earnestly hope that another will fill my place soon. I wish there might be no interval between my leaving and another coming—both on account of the present religious interest, and on account of some who are learning so rapidly.

I can not contemplate leaving this precious work here without lingering regrets. I can never, never forget the varied experiences of the last five months, and I believe I have learned some lessons in connection with this work which will be of lasting worth to me. For one thing, I have learned as never before, that *earnest* words even have no weight unless quickened by the Spirit; that "the letter killeth, but the *Spirit* giveth life."

This has been my first acquaintance with the colored people; and while I have found that they are possessed of very many faults and vices, the bitter fruits of slavery, that often they are deceitful, and hypocritical, and untrue, yet at the same time I have found them possessed of capabilities and noble traits which have often surprised me. Slavery has sown many tares, but their hearts are a garden well worth the weeding. Let but the *good* seed be cast into this tropical soil and a glorious harvest will be reaped both for God and the world.

THE MISSIONARY ENTERPRISE.

At the close of the last century, the missionary enterprise was yet in its infancy, and the few devoted men whose zeal prompted them to go forth to the heathen were met by the taunts and opposition of an unbelieving world, and, in too many instances, by the faint and unsympathizing commendations of professed Christians. But *now* the state of things is happily reversed; governments have become friendly to the cause of Missions; skeptics have been confounded by the spectacle of numerous tribes of men converted and civilized by means of the Gospel; and the Christian churches, aroused from their lethargy, have sent forth from their midst hundreds of the messengers of mercy to heathen lands. And while thus imparting light and life to the souls of others, these churches have been amply compensated by the showers of blessing that have descended upon their own fair heritage.—*Miss. Mag. and Chronicle.*

FREEDOM AND SLAVERY CONTRASTED.

A correspondent of the *Morning Star*, writing from Beaufort, N. C., mentions an instructive instance of freedom and slavery contrasted. He was introduced to a young colored woman, an intelligent Christian disciple, among the freed slaves, who told him that a few years ago she felt that she must and would learn to read—that she got visitors to read the labels on their trunks to her—then got a primer, which she used to hide under her bonnet in her bandbox. Her master in some way mistrusted that she had learned to read, and one day called her in great haste and said: "Go to the library and bring me the first volume of Hannah More." Being thrown off her guard by his unusual and excited manner, and fearing to disobey his order, she went and brought him the book. "There," said he, "Malinda, I thought you had learned to read, now I know you have." Then said Malinda to me, "he stripped me, and whipped me almost to death!" "O Mr. Knowlton!" said she, "can I ever be thankful enough, *can I ever be thankful enough*, that my children can now learn to read the Bible without being whipped to death for it?"

American Missionary.

NEW-YORK, SEPTEMBER, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

WE have devoted a considerable portion of our pages this month to the urgent wants of the poor Freedmen, and we solicit the particular attention of our readers to the Appeal on our first page, and to the letter of Miss Roper on another page. Let every friend of suffering humanity understand the facts of the case, and then promptly act, stirring up others to act also. *There is no time to be lost.* *

STATE OF OUR TREASURY.

WE ask the attention of the friends and patrons of the Association to the total receipts on the last page, diminished from the receipts of former months. *The receipts for the first fifteen days in August amount to only* $1515. The demands of Christian benevolence require constant additions rather than diminutions of monthly receipts. When Providence prospers the labors of his missionary servants and opens before the Church new fields of labor, are not new debts incurred by the people of God? And should they not, then, avail themselves of these fresh opportunities to enrich their own souls, while they are contributing the means to enrich the souls of their fellow-men? *

GOD'S TRUTH AND MAN'S PHILOSOPHY.

IT would seem from the discussions in the secular press, from the speeches and writings of our public men, and from the general tone of conversation in society, that statesmen, politicians, bankers, editors, etc., had not only the management of public affairs, but the control of them independently of the Almighty. "God is not in all their thoughts." And it is a melancholy fact that even professed friends of C talk and act as if there were no Provid guiding and controlling the affairs of n Are we then a nation of atheists? A it must be confessed that, notwithstand the Proclamation of Fasts and expressi of religious sentiment, the majority men, even in this Christian land, spe write, and act as if individually they w the architects of their own fortunes, collectively the arbiters of the state nation.

Worldly men, professors and non-pro sors, have their mouths full of the wise s ings of heroes, legislators, philosophers, ets, and orators, but seldom quote with erence and as authority the declaration the Most High. Even in this time of nation's peril and affliction it requires most a famine, the defeat of an army epidemic or the belief that our civil religious liberties will be subverted, arouse men from their atheistic stupor, th attempts to ignore God's providence, th criminal trust in an arm of flesh.

Do men believe that there is a God v rules over all, who holds the destiny of n and nations in his own hands, who e cises a moral government on earth, has inscribed upon human history that retributive justice is unfailing, and w while he is continually setting up and p ting down men and warning transgress of a future judgment, is also, amidst m patience and long-suffering, frustrating councils and schemes of rulers, cabin political and ecclesiastical parties, and m tary leaders? If they thus believe, is it time that they renounced their practical fidelity, and complied with the direction the prophet in his address to the people Israel: "If the Lord be God, follow hi

Men say, with such a general, with su an army, and with such a system of tact the rebellion can be brought to a spee termination; with such a system of finan our national credit at home and abroad w be unimpaired; with such a man for Pre dent, and with such men for the Cabin we can triumph over our enemies and d the world in arms. In view of such bo

ing and vain confidence we may be assured that, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The Rev. Dr. Tyng, in his recent Fast-day sermon truly and ably said, in substance, when preaching from the text, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."—The gate is kept by the Almighty; He shutteth and no man openeth; beyond the gate is peace and prosperity, and only there; the gate will be opened to none but a *righteous* nation; this nation is not yet a righteous nation, and therefore, unless we repent, do justly, walk humbly before God, undo the heavy burdens, let the oppressed go free, and break every yoke, we shall as a nation perish, and shall deserve to perish.

The eloquent preacher claimed for God and mankind that we could not be a righteous nation, until a great reformation takes place, and especially until we carry out the Divine idea of civil government as enunciated by our forefathers; until we abolish caste and concede citizenship to our colored fellow-citizens. When, he said, we have become a righteous nation in the sight of God, the gate will be opened; and in the language of the prophet: "Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

TEACHERS' VACATION.

Many of the missionaries and teachers among the freedmen are leaving their posts for a few weeks, to reïnvigorate their strength among their native hills at the North, with the expectation of resuming their labors as the weather becomes cooler. Several, however, choose to remain, and new laborers are preparing to enter the field.

AWFUL WARNING.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isaiah 60 : 12.

A HINT TO THE WISE.

We refer our readers to an article in a subsequent column headed, "Interesting Statement," and hope that the hints there furnished will suggest to them the advisableness of adopting feasible and efficient modes of replenishing our treasury at a time when funds were never more needed for carrying out the plans of usefulness indicated by the providence of God. Now is the seed-time, and seed-wheat is greatly needed to sow broadcast over the territories where we can labor most successfully. Money put at interest, if not lost, *may* yield six, seven, or even a greater per cent, but money invested in benevolent and religious enterprises is never lost, but yields a moral interest beyond all human calculation, blessing him who gives and him who receives. Let mere worldly men, those who think only of amassing wealth for selfish gratifications, or for the ruin of their children, lay up for themselves treasures upon earth, or attempt thus to lay them up; but let Christians who are children of the light, lay up treasures in heaven by giving freely for the instruction, elevation, and conversion of God's poor. This is the only enduring riches. *

IMPORTANT LETTER

From a Teacher among the Freedmen.

I have been an earnest solicitor for help for the freedmen since I have been in this field, but I could not avoid it. No man whose human sympathy was not crushed out of him, could look on these helpless, ignorant victims of oppression, and not cry for help. They are making incredible speed along the path that leads to self-preservation; but the army has absorbed every able-bodied man among them; many of those left behind are diseased, and the mortality among them has been fearful. At one place, in a population of seven thousand, there were sometimes seven deaths a day. In another place, among a little more than eight hundred, nearly one tenth died in four short months. The voice that calls piety and philanthropy to the rescue of this

suffering race, is the voice of God. We have dwarfed their intellects, enfeebled their physical powers, and taught them vices which nothing but genuine conversion can cure, and now we think stealthily to open their prison-doors and invite them to walk out. Never! We must take them by the hand, set them upon their feet, throw around them safeguards, and nourish them up to life and manhood, or God is against us.

Pardon me for writing thus. I did not purpose to write ten lines when I commenced, but my heart is too full of sympathy and trembling for these people. Pray for them. In a few short months we shall begin to meet the tokens of the coming winter, when their wants will be most pressing. Two thirds of our population are women and children; the men are too old or too feeble for the battle-field. The people are doing all they can to raise their food for the coming winter, but they can not raise money to buy clothing. Some people say that the charity that has supplied them is played out. If so, may God have mercy on these people, for many will perish during the coming winter. If charity be dead, pray for its resurrection, or these people must perish. But no, Jesus lives, and his people live, and will heed the cries of suffering humanity.

We need goods to make dresses for the women and children, and strong coarse material for clothing for men and boys, to preserve them from perishing on this stormy coast. We need cheap plates and knives and forks, or we can not teach them habits of civilization. Let the people know that there is yet a cry deeper, louder, more agonizing than any that has yet met the ear of charity. The next rush to our lines will be the rush of millions.

MISS MELINDA RANKIN, MISSIONARY TEACHER.

The principal work of the American and Foreign Christian Union in Mexico has been done by Miss Rankin, in a woman's seminary at Brownsville, in Texas, on the border of Mexico, where two hundred Mexican young ladies have been educated in a Christian mann The seminary building had been confiscated the rebels, and the expelled teacher had retu to New-Orleans. The *Christian World* n says that she has returned, resumed the buil ing, and is about opening the school with pro pects of benefit to Mexico far greater than ev before. It adds:

"The whole spirit of the present rule Brownsville favors her operations. The adve of the Federal army is marked by a decided im provement in morals and religion, even as com pared with the time preceding the rebellion How unusual, that military occupation shoul be a means of grace! But Miss R. assures u it is so with the command of General Bank 'Religious meetings are held every night, wit overflowing houses—conversions are frequen and many souls are inquiring the way of salv tion. . . . . Houses, which were occupie by confederates for gambling purposes, are no made vocal by prayer and praise to God.'"

BISHOP OF NIGER.

Rev. Samuel Crowther has recently bee appointed Bishop by the Queen of England, t reside at Sierra Leone, Western Africa. He a native of Africa, was educated at Sierra Leon and has had his theological instruction in En land. For some years he has been an acti clergyman in Africa, where he translated th Bible into the Yoruba.

WANTS OF THE FREEDMEN.

From Miss Ella Roper, a Teacher o Roanoke Island, N. C.

August 5, 1864.

Quite a mistaken idea is prevalent in r gard to the needs of the freedmen. consequence of the fall of Plymouth, hun dreds of people are thrown upon our islan (Roanoke,) with only the garments the chanced to have on at the time of fligh They are a fine, intelligent class, havin enjoyed the blessings of liberty, *emplo ment*, and education for some time—show ing of what the colored race is capabl when permitted to develop themselves men and women. It being Sunday whe many of these left, (the day of the attack the little clothing they have is unsuitab for the labor of the week. They ne *stout* cloth for work. Nothing is mo serviceable; and it is found by the Age of Captain James, in his store, that nothi

meets so ready a sale among them as the heavy plaid cotton called "homespun" by the people. *Too* much of this can not be sent, and we will return the *money* to buy more.

The affairs of our colony move on more smoothly as the weeks go by. The men working for government are now paid regularly each month. The soldiers' wives are receiving money also from their husbands; so that those in need of charity, though still many, are few compared to the number who will take your goods and proudly pay for them in greenbacks or in hard *silver*, the hoarded treasure of many years' servitude. The plaid cotton or homespun brown cottons and flannels are especially needed in the store. Indeed, almost any article found in a common country-store would meet a ready sale. Why can they not be sent, the money returned to buy more? and so, our store-house being kept full, we shall be saved many unpleasant, ay, *painful* hours.

They have shrewd but not comprehensive minds, and reason only from what they can see. Having been imposed upon during a life of slavery—and, I deeply regret to say, sometimes in freedom—by those who should have their interests as their first care, they become suspicious — their confidence is easily shaken. A liberal supply of goods, with the proper influences around them, will do much to keep them in a cheerful, contented frame of mind.

There are two pressing needs among the people on the island—one for the dead, the other for the orphan children. We want material for shrouds—perhaps a light piece, glazed so as to look well, but less expensive than the close cottons. It will do much to raise the moral tone if we have the *power* to teach them to pay respect to the dead. They are now obliged to bury their dead in a manner that makes any heart alive to human kindness sicken; and we can not help them. We want the material constantly on hand. There is *no* day that it is not needed.

The necessities of the orphans will be a more serious demand upon the charities of our friends at the North. Many are left friendless by the death of parents; others are "run off," leaving father and mother over the line. Such as these are suffering much, to-day, for lack of *all care*, and as the winter returns, their situation will be truly pitiable. We must have an orphan asylum. The great mill is nearly done; its first boards are to make a building for this purpose. Thus we seem to have the children and the *house* ready. We want furniture, simple, plain, but substantial; ticking for bed-sacks, which can be filled with pine straw, husks, or hay. It is designed to furnish accommodations for one hundred at the outset. I only fear that even then there will be a cry for more room. I think that, once under way, it will nearly or quite take care of itself; but a judicious selection of officers will be essential.

I have more faith, more hope for the colored man to-day than ever before—rather I have belief in his success; for "what a man seeth why doth he yet hope for?" He will work, if he have the chance, and he *will learn*, whether he have the chance or not. A few days before leaving the island, a "preacher" applied for admission to my school. I received him gladly, devoting all the time I could spare to him during the regular hours, and after school, commenced the Bible with him, in course, explaining as he slowly picked his way. The old man grew more and more earnest, till at last, one day, he dropped his book, and with uplifted hands cried out: "Oh! how you do let the light in!"

So with many a soul. They have a sure hold on the everlasting Arm, are following closely where He leads—all the more trustingly because their eyes are blinded, and they can not see the way. They are panting for the light — the light of knowledge they never expected would dawn upon them till they reached the other side, and sat down at rest in the kingdom. It is a joy to open it to them, a privilege of which we are only too unworthy. We feel more and more every day that it is the *Master's* work, as we see hindrances removed like mountains into the sea. We shall not *long*

appeal to the benevolent for our colony. They will act for themselves. Only justice we shall claim in the end.

LOUISIANA.

From Mr. Edwin Booth.

I LEFT Ohio December 2d, and landed at Milliken's Bend, La., on the 16th. Found Miss H. E. Whiting, who went with Brother Wright, and Miss L. C. Beckwith, of Cincinnati, teaching there in the Fifty-third U. S. C. T. They had been there one week. Brother Wright and three ladies were at Van Buren, three miles below. I commenced teaching at once, and preaching. We taught about one hundred soldiers—the non-commissioned officers—for we could not take all, and most of the privates got help and began to learn. Any one who knew the letters was seized upon as a teacher. We also taught about one hundred children and women. They learned *well, rapidly.*

January 26th, moved with the regiment, and camped at Haines's Bluff, on the Yazoo. We left the regiment here, got established ourselves February 1st, at Blake's Plantation, a camp of from five to eight hundred freedmen, seven miles north of Vicksburgh. It was the best camp I have seen. We taught here till April 28th, when the camp was broken up by the withdrawal of troops stationed out for protection. We had an average daily attendance in school of about one hundred and twenty-five, but we probably taught twice that number. There was much change, especially when planting commenced. Of about one hundred present the first day, *not one* knew all the letters, or could repeat them in order correctly. Our best class, when we left, could read McGuffey's Second Reader.

We had an interesting Sabbath-school, embracing nearly every child on the place, and preaching twice on the Sabbath. I know of no conversions as a *direct* result, but I believe the seed was sown in *good* ground; they certainly were ready—*eager* to learn. There were some earnest but ignorant Christians among them, who desired to be taught the way of God more perfectly. It was refreshing to see how eagerly they drank in the truth, and listened to the word of God, which had been in a great measure a closed book to them. There were some who bore marks of persecution for Christ's sake, and told of friends who were *killed* for the love of God.

After April 1st, we were often in danger from rebels. I slept in my clothes, ready to be out at a moment's notice, or was on guard around the camp. But we held on till the camp was broken up. The people fled at an hour's notice. We then went to Vicksburgh.

KENTUCKY.

From Rev. John G. Fee.

CAMP NELSON, KY., July 18, 1864.

I HAVE been here some two weeks. Here are some four thousand ex-slaves. These are being enrolled, uniformed, and drilled as fast as possible. And if there be a class of men which promises great good to this nation, in that class will be found these Kentucky colored soldiers. One of the surgeons who examined them said to me: "Sometimes we actually stood still in admiration of the wonderfully developed chests and muscles of some of these men." The officers did not begin organizing until some three or four thousand were in camp. Then they "sized" the companies. The companies are very uniform in height; some of them are in full uniform with their muskets.

Between three and four hundred of the first colored regiment, here raised, are from Madison county, the county in which I live. These men know me, and many others in adjoining counties know me as their friend. These people crowd to hear me from five hundred to a thousand at a time, sometimes more.

I have undertaken to teach the non-commissioned officers to read and write. Most of these knew their letters; quite a number could spell a little, and some few could read. I had no help at first; now I have the help of one ex-slave; to-morrow, or more. The pupils are making astonishing

progress, considering the small facilities they have had. Perhaps no slaves in the nation are superior in intellectual development to these Kentucky ex-slaves — few their equal.

There is one chaplain in the hospital. I am here a voluntary missionary in the camps. My hearers are not those of one regiment but several. If life and health shall be continued, I shall reach many thousands. In my work I have the written approval of the principal commandants of the place. I have no embarrassment in this most promising work of my life, but the want of co-laborers and books. For the latter I think I shall not wait long.

We have tents now as places for instruction; we shall soon have good school-rooms in permanent government buildings; also a fixed place for preaching.

I rode out through the camp, (six miles in circumference,) to look for two men; I saw several companies resting from drill. Quite a number were poring over their primers or first readers, and not a card was seen in the companies. I spoke of my delight in this, as I rode up to them. They spoke freely and contrasted the present with the past to each of us. In the four thousand colored men here I have not seen one intoxicated, although I have seen white men drunk. At nights the camps of these colored men are scenes of continual prayer and praise with frequent preaching. It would do your soul good to witness these scenes.

KANSAS.

From Rev. J. W. Fox.

Ridgeway, Kansas, July 14, 1864.

On my way home, I spent some time with the freedmen of Atchison and Leavenworth. At Atchison I found the Baptist Church divided. With this exception they are prospering. Their meetings are well attended. Bro. Storrs labors for their good. A temperance society has been formed, and we hope for good in this. Their school is in a prosperous condition.

I spent a very interesting Sabbath at Leavenworth. I preached in the Methodist and Baptist churches to very full houses. Their houses are quite too small for the numbers that congregate here. The Baptists have begun to build. They have a subscription, that they regard as good, of three thousand dollars. This is mostly from their own color; and every black man but one of this number has been a slave. The foundation for the Church is laid, and the work is progressing.

This of itself answers the question whether they can take care of themselves. A congregation of freedmen raising three thousand dollars, and that with but little aid as yet from the whites! But they will need help ere they erect their house. Here let me ask why can not the benevolent in the East take hold and aid them? Let me appeal to the worthy Baptist churches to aid this sister church.

These freedmen have their strong denominational preference, and it is fit that Baptist churches as well as others should aid them. I have a good degree of confidence in their pastor, Rev. Robert Caldwell. Brother C. has been a slave. He has learnt to read, and has become quite a business man, as well as an acceptable preacher of the Gospel.

The Methodist Church of Leavenworth need another house, and will be obliged to move in this direction ere long. While on this matter of houses of worship, I will take occasion to say to the many friends of Kansas, whom I met on my recent visit East, that my hopes in regard to aid in building a Congregational Church at Burlingame were realized. In one thing, our fears have been more than realized. I refer to the rise in the price of material and labor. The rise has been so great, that we shall be obliged to exert ourselves almost beyond our means, to render the aid thus given by these friends sufficient for our purpose. But I can not believe we shall fail. If we must have more aid, the Lord will raise up helpers for us.

As a general truth, a soliciting tour is any thing but pleasant. But I met so many

warm friends of Kansas, and so many who evidently love to give, that I look to my journeyings as if I had been among the Lord's chosen ones.

I wish to say to all those dear friends that I remember my short interviews with lively feelings of gratitude. The "liberal soul shall be made fat," and many such I remember.

Our house of worship is nearly ready for the roof, and we hope by the Divine favor to be able to worship in it early in the fall.

CANADIAN SYMPATHY.

From a letter from C. A. Buckbee to the editor of the *Christian World* we extract the following:

"Very generally, the sympathies of the people, in the affairs of our nation, are with the United States. I had heard that it was otherwise. But after extensive opportunities I am satisfied that the masses of Canada West are in earnest sympathy with our government. It is a mistake if people suppose that the masses of the people in this Province of Great Britain are our enemies. At a very large Association held in Port Rowan, representing some thirty churches, the following resolution was unanimously passed, at the close of a conference during which many speakers expressed their sentiments in its favor, amid frequent demonstrations of applause.

"'*Resolved*, That as an Association we deeply sympathize with our Christian brethren in the United States, in the present torn and distracted state of their country; and that we most earnestly pray that the war now raging there may speedily come to such an end as will secure the liberty of the slave and promote the glory of God.'"

WEST-AFRICA.

From Rev. S. J. Whiton.

Good Hope, Mendi Mission, W. A., June 17, 1864.

Sunday is a busy but joyful day to the missionary of the cross. I am often wearied in body and mind by its labors, but always comforted in spirit. There is a strange, peculiar pleasure in being permitted to repeat the story of redeeming love in a heathen land; and again and again have I thanked God for the blessed privilege. Some of the happiest hours of my life have been spent amid the mud-walled houses of these towns and villages, trying to poi the people to the Lamb of God.

Each Sabbath morning finds me in t little blue mission-boat, on my way to son of the neighboring towns. I have thre regular preaching-places—York Island, Ke lah, and Bonthe. The former are visite on alternate Sundays, and the latter eac week. York Island is some four miles di tant, and we are often upward of an hou on the way. The town is an importan trading-place, and contains many peopl I am told that there is quite a strikin change in the appearance of the place o the Sabbath since the meetings were estab lished. Previously the day was spent i drinking and carousing; now it is muc more quiet and orderly. Our services ar held in the open piazza of a large country house, where an audience of forty or fift and sometimes more, gather and listen wit attention to the Word. Sometimes I wal through the quaint town before service, an invite the people to come; and Messrs Nixon and Collier, two traders residin there, take much pains to gather them My heart is often saddened to see so muc heathenism, and so many who care not t hear of Jesus; yet I am cheered to fin some willing to listen, and seemingly bene fited. The chief thanks me again and agai for coming. York Island needs a resident missionary, who would find a deeply inter esting field of labor in that and the adjoin ing town of Yellebannah. A large day an Sabbath-school might be gathered—English services held in the morning; and services through an interpreter, in the afternoon, fo the many country people.

Father Johnson, our gray-headed inter preter, usually goes with me to Keilah, t "turn the word." Some of the hearers si in the chief room of a country-house, som in the mud piazza, some under a mango tree in front, and others spread their mat in the shade of an adjoining house. Th audience numbers between thirty and forty the village being rather small. The peopl seem to hear with gladness. I have often noticed one intelligent-looking young man who sits and gazes earnestly into my fac

all the time I am speaking, appearing to drink in every word. Occasionally, as I speak of the folly of heathen sacrifices, and the wisdom of worshiping only the great God of heaven, words of assent involuntarily escape him. At the close of meeting, one Sabbath, I spoke a few words to him personally, urging him to try and serve the true God. Said he: "The word you speak is very good. I can't do my heathen ways any more; but I pray to the missionary's God every time." I hope and pray that the Holy Spirit may work a thorough change in his heart.

At Bonthe our services are held in the chief's Barre. Rough board seats are placed against the three mud walls, and a table and chair provided for me. Here a goodly congregation usually gathers. Sometimes the Barre is filled to overflowing, and some are obliged to sit outside; yet many of the people never come to hear the Gospel. Heathen sights and sounds constantly greet our eyes and ears, but amid them all we go on with our quiet worship. I believe that these meetings, maintained so regularly in the midst of a heathen town, speak to the hearts of even those who never attend.

At the close of the meeting in the Barre, we have a Sabbath-school. Two or three of the mission-boys go over from Good-Hope to assist me in teaching. The scene when the school is under way is deeply interesting. Classes of little ones just gathered from heathenism are standing in different parts of the Barre with their boy-teachers, learning the alphabet, or reading short sentences from printed tablets hung on the mud walls. I usually have a small class of young men and women, some of whom have learned to read in Sierra Leone. At the close I ask the little ones some simple questions about God and their souls, which they can already answer with readiness, and have them repeat a few verses from the Bible, and then we sing. The quaint mud Barre of this heathen town often echoes to "Happy Land," "I want to be an Angel," and other familiar songs. Oh! that the dear children may grow up to be Christian men and women!

JAPAN.

The Rev. Mr. Brown, Chaplain to the American Embassy to Japan, and Missionary to the Japanese, sends to the Secretary of the Dutch Reformed Board of Missions in New-York a translation of a remarkable paper prepared by one of the most powerful of the native princes.

The memorialist was the guardian of the present Taikun (Tycoon) or secular Emperor during his minority, and it is to the Taikun that the memorial is addressed.

This prince boldly states that "there is no greater shame" to Japan than the course she has lately been pursuing; a course which is causing her to lose the friendship of the world. He declares that it is impossible to expel the foreigners from the country, and that it would be impolitic even if it were possible. His views of the Christianity of the modern Protestant nations are so far correct, that he wisely discriminates between it and the Christianity which was introduced by the Jesuits; and he says: "Were Japan to adopt and practice it, I am of opinion that no sects would arise to ruin or damage the country."

The Rev. J. H. Ballagh, of Yokohama, remarking upon this memorial, says: "It would be a respectable paper, I think, for any land; but when we consider that it issues out of the heart of this Pagan empire, which hitherto has been so seclusive, no expression of astonishment and gratitude will be sufficient less than this: 'What hath God wrought!'"

CHINA.

It is often very gratifying to learn, from many who apply for books, that they want to take them to Si-chwan, or Shen-si, or Kwei-chow, or to some other province many hundreds of miles away. . . .

Till within a recent period, missionaries have not been admitted to the capital of the Chinese Empire, (Peking;) but these restrictions have lately been relaxed, and there are now *ten* agents of different societies, including two medical missionaries, settled within the walls, and actively engaged in various missionary operations.

"By the residence of medical missionaries, and the establishment of hospitals in Peking, much good will be done to the inhabitants of the city and its vicinity; and thus, by healing and teaching, the Gospel will be made known among them. The primary object of the hospital is to heal the sick, and help those who suffer from disease and pain; and then, by the preaching of the word of life, to give the people the means of spiritual renovation, so as to lead them to Him who is our only Saviour, Teacher, and Guide, the Lord Jesus Christ."

ABOLITION OF POLYGAMY.

A WRITER in Calcutta remarks that a large number of Hindu gentlemen have petitioned the viceroy to suppress polygamy, affirming that the spread of education and the improved tone of public morality have cleared the way for the overthrow of this pernicious social custom.

PARSEE LIBERALITY.

FIVE Parsee firms in London have, during the present year, contributed five hundred pounds sterling (equivalent, at the rate of exchange last spring, to about five thousand dollars) *for the relief of the emancipated negroes in the United States* under the Proclamation of the President of the United States.

The Parsees are the descendants, in the East-Indies, of the tree-worshipers, driven out from Persia on account of their religion. They still preserve their ancient belief.

The following is a copy of the letter conveying the liberal contribution. It is addressed to Mr. Sturgis of the firm of Baring Brothers & Co., London.

"21 GRESHAM HOUSE,
23d February, 1864.

"MY DEAR SIR: Four of our Parsee firms of Gresham House, Messrs. Cama & Co., Byramjee, Cama & Son, D. D. Cama & Co., and Mody & Co., and myself, have subscribed one hundred pounds each for the support of the poor negroes who are emancipated in America from bondage by the benign Government of the United States of America, and I beg to send herewith a check for five hundred pounds on the Bank of England, and request you, on behalf of the contributors of the same, to remit the equivalent to America, as you think proper; by your so doing we shall feel greatly obliged to you.

"I remain, my dear sir, yours faithfully.
"M. H. CAMA.

"RUSSELL STURGIS, Esq."

NEW-GRENADA.

PRESIDENT MOSQUERA has turned the ecclesiastical domain to public uses—largely to the support of schools—expelled the Jesuits, and is requiring all other priests to swear allegiance or quit the country. . . .

The priests of Santander have formed an organization which they call "a Society of Propagation." It is somewhat on the model of the Passaglia movement in Italy. They denounce the temporal power of the Pope; disown all who try to embarrass the government; recommend that the Pope put off the triple crown and put on the simple cap of St. Peter, adorned with the inscription, "My kingdom is not this world;" declare that the external wor of the Church, so far as it affects the inte of civil society, and also that the persons property of ecclesiastics, are proper object state legislation; they throw contempt on t ecclesiastical censures which have been fu nated against priests for yielding obedienc the government of the country; and repudi as abuses, all institutions "not founded on spirit and letter of the Gospel."

SLAVERY IN BRAZIL.

AT the late anniversary of the British Foreign Anti-Slavery Society, the Chevalie *Almeida Portugal* said that the Brazilians w anxious to see slavery extinguished from t shores, and would embrace every opportu and use every means in their power to this The government had been sincerely desirou putting an end to the slave-trade, and its e ers had effectually abolished it. He said th Brazil slavery never separated man and wif it does in America. . . . . And as to educ and the like, there were no distinctions of co but if slaves became educated, they might He knew a colored man in the naval de ment of Brazil, who raised himself up to head of the medical department. . . . . T are three million slaves in that country, and parliament is already occupied with the consid tion of measures increasing the privileges o slaves, looking to emancipation as early as th terests of the country will allow.

MISSIONARIES FOR LIFE.

I HOPE that none will come unless they c for life. I am afraid it will become fashion to come out for a limited term of years. inveigh everywhere against this pernicious tem. I regard it as a regular scheme of devil to sap the foundation of missions. I to see the face of no one who is not swor for life. What sort of a missionary spirit a man have who intends to go home afte has got the language and begun to be serv ble, when every additional year will render services more and more efficient and valua What should the man go home for, and l the perishing millions to whom he can pr the Gospel, when there are so few that preach in that language?—*Dr. Judson.*

RECONCILIATION EFFECTED BY PRA

MR. MAYFORTH, a missionary in South-A mentions the following fact, to show how er can soften hard hearts, and bring tog friends who have been long estranged. were lately," he says, "obliged to put aw woman named Janetze, who was a candida

baptism, from the class in which she had been receiving instruction, because she insisted on leaving her husband. All our advice and entreaties were in vain; she remained firm in her resolve. At last we threatened to send her from the station if she persisted, and gave her time to think over the matter. The husband, who was still a heathen, would not on any account agree to separate from his wife, and did all that he could, though unhappily not in the wisest way, to win her affections toward him. But her hatred of him was only increased. However, one day, to our great joy, both of them came to our house together, and told us they had agreed to forgive one another, but neither of them would be the first to stretch out the hand of forgiveness. They appeared to be only half reconciled; each seemed anxious to lay the chief blame on the other. They stopped in our room for a long time without saying a word. At last they were persuaded to kneel down and pray together in silence. During the prayer their hearts became softened; they burst into tears, and both at the same moment stretched out their hands in sign of reconciliation. We joined them together, gave them our blessing, and sent them away rejoicing."

Where can we find a better place for reconciliation than on our knees? and when do we need to exercise a forgiving spirit more than when we are praying, "Forgive us our trespasses, as we forgive them that trespass against us?"—*Juv. Miss. Mag.*

JOYFUL RETROSPECT.

The Society has now completed the seventieth year of its history; and while the review should inspire its directors and constituents with sorrow and humiliation that their services have been characterized by weakness and imperfection, they should still be animated with joy and praise that their limited and feeble agency has been mighty through God to the pulling down of the strongholds of heathenism, and the wide extension of the Saviour's kingdom in every field of effort.

In the isles of the Pacific, where revolting pollution and horrid cruelty tyrannized without restraint; in our Western Colonies, where the curse of slavery rested, both upon the African stranger and his English oppressor; in the deserts of South-Africa, where the natives, inspired with mutual hatred, were victims in common to cruel superstitions and brutal debasements; in China, with its multitudinous millions, shut, and, to human foresight, impenetrably shut, against the servants of the living God; in India, where British authority was employed to perpetuate the monstrous evils of idolatry, and exclude from the idolater the blessings of the Gospel; in Madagascar, where the early triumphs of the Cross insured for the defenseless converts deadly hatred and cruel persecution — in all these distant and wide-spread territories of darkness the brave and devoted champions we have sent forth have planted the standard of the Cross, and sent up to heaven the exultant strain: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."—*Annual Report of London Miss. Soc.*

INTERESTING STATEMENT.

It is not generally known in this country what vast sums are received by the various Missionary Societies in England, and what plans are in operation for the collection of these sums. We find in the New-York *Spirit of Missions* the following statement prepared by a minister of the English Wesleyan Church, from which the friends of missions in the United States may derive valuable information to quicken their zeal and animate their piety:

"The missionary cause is constantly before us. From childhood we are trained to love it. Yearly, (at Christmas,) throughout the length and breadth of our land, collecting-cards are distributed amongst those of the children of our Sabbath-schools who are willing to take them. These children are some of the most efficient collectors we have. Who can resist the pleading of a child? Who can withstand the eloquence of a Christian boy or girl, anxious that heathen children should learn to lisp the name of Jesus? Our children collected last year in this way £7846 4s. 5d.

"Juvenile Missionary Societies are formed in connection with some of our schools. Some of our Sabbath-schools are attended by highly respectable children; others are principally attended by the children of the poor. According to circumstances, missionary boxes are distributed in our schools; sometimes one to a school, at others one to a class. These boxes are handed round each Sabbath-day, and thus many pounds are collected, which might otherwise be wasted, and thus a love for Christ's cause is instilled into our children's minds. In other schools some of the elder children are employed as collectors, and wait with their book upon their friends week by week. To sustain the missionary spirit in some of our Sabbath-schools, quarterly meetings are held, specially to interest the children. These meetings are addressed by the teachers and superintendents. The missionary publications of our own and other Christian bodies furnish abun-

dance of interesting matter for these occasions. We take care to announce what has been contributed by each class at these meetings, that every class may be desirous to acquit itself well.

"Our children do not, however, content themselves with what they do in our Sabbath-schools. Few Christian families are there, having an intense love for missions, which have not their missionary box, in which are placed the profits arising from 'missionary' pear, apple, and plum-trees, money given for sacks returned, small deductions from bills, travelers' contributions, and divers other moneys, the loss of which no one feels, the entire gain of which considerably augments the missionary income.

"Many of our young females, with hearts glowing with love to the Saviour who has loved them with love unspeakable, feel that they can not be idle in this work, and week by week toil on year after year, until they become wives and mothers, (and some after that,) as collectors for the missions.

"Those who have entered into life and become successful in business, (who once possessed little but now have much,) feel they can not be guiltless before God without yearly placing their subscription of a guinea or more upon the missionary altar. Interesting is it to behold these family subscription groups in our reports, for even when death has tried to break them, they are still unbroken, for the sainted ones still give through their surviving parents and brothers and sisters.

"When hoary locks and furrowed brows are seen, and the journey of life on earth is nearly ended, our godly men and women of wealth, now about to pass into His presence who has intrusted them with what they have possessed, whilst they think of those who are to 'come after them,' do not forget the evil that shall be upon the earth, and so end their lives of piety and benevolence by giving a good round legacy to our missions. Thus the thankful receivers of daily blessings go on giving from infancy to age.

"We have a yearly missionary meeting in almost every place we preach. In our larger towns and cities our missionary meetings and breakfasts awaken considerable interest. Many from the more distant counties attend the London May missionary meetings. And what, you will ask, is the secret of their attraction? Our veteran missionaries with stirring facts, and the 'Demostheneses' and 'Ciceros' of our ministers, with their convincing principles, stand side by side upon the missionary platform—fellow-advocates. Those who are privileged with attending these meetings get largeness of heart and fervency of love which can not be easily acquired elsewhere.

"Our smaller town and village meetings are not, however, by any means to be despised. Addressed by men of less 'mark,' sometimes they are not less interesting. The addresses are suited to the tastes of our audiences, and miners and manufacturers and agriculturists we find have even stronger sympathies sometim than those of larger mental culture. T hearts of the poor, as well as the hearts of higher classes, yearn with love to Christ his cause. As cheerfully as the widow ga her all, give they their coppers, and their g ings, like the widow's gift, shall be of everla ing remembrance.

"By these agencies we collect, year by ye at home and abroad, in round figures, £140,0

"The Jubilee year of our missions has rived, and we are, in addition to our ordina income, making a special effort for its celeb tion. To this special fund upward of £160,0 ($800,000) is already promised. This amou has been raised principally by voluntary su scriptions at public meetings. These meetin are not always largely attended, but they a attended by the *best friends of missions.* Su scriptions vary from £1000 to one shillin The more we give the more God blesses Can we give him too much who has given only Son to redeem us with his blood?"

Children's Department.

ITALY.

Rev. Mr. Moorehead, a missionary of t American and Foreign Christian Union, wh field of labor is at Sienna, a city of about twe ty-five thousand inhabitants, in Tuscany, wri that they are scattering books, tracts, Bibles, a Testaments, and parts of the holy Scriptu broadcast. Here is a single instance:

"We have a poor blind boy, born blind, ed Egidio, who from morning to night, fr week to week, labors incessantly. This p blind boy, 'nostro cechino' we call him, (little blind boy,) carries books, tracts, Bi etc., to every part of the city, selling, giv away, talking, reasoning, persuading, combat the Catholics and the bigots, and by the grace God gaining the victory over them almost ways. For though deprived of sight, G seems to have touched the eyes of his mind a now he sees clearly. He heeds not the jee the taunts, the bitter, burning words of persecutors, but presses on in the cause, 'deb ing,' as he said to me this evening, 'debasi proud man and exalting Christ.' His fath a bitter Catholic and a persecutor, does allow him to eat a bite in his house, and is compelled to slip into his little room sleep at eleven o'clock, and rises and is go again at daylight. So bitter against this p blind boy is the enmity of his unnatural p ent, that he has beaten him until the p *cechino* was confined to his bed for days, a spit blood from the effects of this cruel tre ment; and all because he is a Protestant, *evangelici*, a follower of the meek and lo Saviour."

NEVER GIVE A KICK FOR A HIT.

I LEARNED a good lesson when I was a little girl, says a lady. One frosty morning I was looking out of the window into my father's barn-yard, where stood many cows, oxen, and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows, in attempting to turn round, happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed, and said: "See what comes of kicking when you are hit." Just so, I have seen one cross word set a whole family by the ears on a frosty morning. Afterward, if my brothers or myself were a little irritable, she would say: "Take care, my children; remember how the fight in the barn-yard began. Never give a kick for a hit, and you will save yourself and others a great deal of trouble."—*Exchange Paper.*

Letters to Treasurer.

From Massachusetts.

PLEASE receive the within check for two hundred dollars to defray the expenses of Mrs. L. as a teacher in the employment of the American Missionary Association. I feel very grateful that in the good providence of God I am able to give a little for the good cause as a birth-day present, the sixty-ninth of my pilgrimage, for the purpose of instructing and Christianizing the long neglected and abused colored Americans, lately in slavery.

From Rhode Island.

I AM looking up at the storm that rages along the sky. From the darkness around Him I see bolt after bolt, launched from the hand of the Eternal, and behold they are breaking asunder the gyves, the fetters wherewith we have bound our slaves! therefore we praise Him from the midst of the furnace. The last stage of earth's great travail has come. The great new birth will soon take place.

Great changes are imminent upon us. Oh! may we hold lightly on earth, and strongly on God. Calvary and the great sacrifice are more visibly seen. We begin to understand it as never before. What a schoolmaster is this stern war to bring us to Christ! Nothing less than the God-man will answer for us — great generals will not suffice. The spirit of the nations groans for the Redeemer with unutterable longings. My brother, let us pray fervently.

RECEIPTS

From July 1 to July 31, 1864, inclusive.

MAINE.

Bangor. MRS. NARCISSA SEWALL BOURNE, to const. herself L. M., by S. S.,	30 00
Ellsworth. Mrs. L. T. Phelps,	10 00
Farmington. S. Wyman,	1 00
Wells. J. B. C.,	50
Winthrop. Cong. Soc., by S. S.,	10 00

NEW-HAMPSHIRE.

Claremont. D. M. Ide,	5 00
Fisherville. Individuals, by W. & Co.,	2 00
New-Boston. A. K. Lawrence,	2 00

VERMONT.

Chester. David H. Maxfield, $5; Asa Davis, $2,	7 00
Hardwick. Cong. Ch. and Soc., by L. H. D., Treas.,	28 82
Middlebury. D. K.,	25
Norwich. Ch. Coll., by S. M.,	16 00
Underhill. D. French,	1 00
Wardsboro. Mrs. S. P. F.,	25
Westfield. H. O. Stoddard and C. C. Stoddard, $3 ea.; A. C. Hitchcock, $1,	7 00

MASSACHUSETTS.

Andover. Coll. Theo. Sem., by Rev. E. D.,	20 36
Becket. Ladies' Miss. Soc., by Miss S. H.,	15 00
Berlin. M. J. K.,	25
Cambridgeport. Individuals, by Mrs. J. B.,	2 00
Concord. Miss Mary Rice, by Rev. C. B. S.,	5 00
East-Medway. Coll., by P. D., Treas.,	24 00
Fitchburgh. Mrs. E. Gates, by Rev. E. D.,	1 00
Gloucester. Coll. Cong. Ch., $14.10; Mary Pearson and Pupils, $7.30; Evang. Cong. Ch. S. S., $5, by Rev. E. D.,	26 40
Greenfield. Friends in First Cong. Ch., $12.75, by Rev. E. D.; L. P. and E. B. Billings, $2,	14 75
Harvard. Estate of Reuben Whitcomb, Jr., by Mrs. A. F. W., Executor,	40 00
Huntington. Miss R. P. Miller,	1 00
Lunenburg. Mrs. S. S. J.,	25
Mansfield. "A Friend," for *Home and Foreign M.*,	15 00
Medway. Village Ch., $85, to const. CHAS. B. WHITNEY, G. W. RAY, and JOEL P. ADAMS, L. Ms., by W. & Co.; Mrs. C. Kimball and others, $1, by M. M. F.,	86 00
Mill River. Joel Wilcox,	5 00
Northampton. S. W. Hopkins, by S. E. B.,	5 00
Northfield. Trin. Ch. and Soc., by W. E., Treas.,	3 00
Plymouth. Coll., Fourth Cong. Ch., by Rev. E. D.,	17 00
Pittsfield. Individuals, by J. C.,	3 50
Stockbridge. Mrs. L. B. Bidwell, $10; Wm. Whitney, $5; Mon. Coll., $4,	19 00
Winchendon. Ladies' Benev. Soc., North Cong. Ch., by Rev. E. D.,	21 00

CONNECTICUT.

Cornwall. Ira Hutchinson,	5 00
Guilford. Mrs. L. M. Canfield, by A. E. B.,	5 00
Kensington. R. Hotchkiss,	3 00
New-Preston. John S. Gunn, family contribution,	1 55
Norwich. Broadway Ch., $185.65; S. S. Coll., $30, by L. E.,	215 65
Roxbury. Cong. Ch. and Soc., to const. Rev. OLIVER S. DEAN, L. M., by A. W. F., Treas.,	30 00
Washington. Wait Abernathy,	10 00
Westford. Chauncey Whiton, $2; H. Whiton, $1,	3 00
West-Meriden. E. K. Breckenridge, $10; Dr. Hatch, by W. L. C., $3,	13 00
Westminister. A. Dewing,	1 00
Woodbury. A. W. Mitchell,	5 00

NEW-YORK.

Berkshire. C. P. Johnson, $10.39; A. P. Belcher, $10; "A Friend," $1,	21 39
Centre Lisle. Mrs. P. Monfore,	5 00
Craigsville. D. C. T.,	25
Danby. Mrs. H. Nelson, by L. B. H.,	1 00
Ellsworth. Mrs. M. F. Montague,	1 00
Gaines. Mr. and Mrs. Wm. O. Frost, bal. to const. WILLIAM O. FROST L. M.,	20 00
Gouverneur. John Leach,	1 00
Harpersville. Wm. Pike,	5 00
Homer. E. Root, $21; J. T. Stebbins, $5; Geo.	

Cook, $3; W. Brown, $2; N. E. Knight, $1, to const. JOSEPH T. STEBBINS L. M., by Z. H., 32 00
Ithaca. "M. H.," 5 00
Keeseville. Marcus Barnes, $2; E. Barnes, $1, 3 00
Lockport. H. W. Nichols, 5 00
Locust Valley. Mrs Sarah Palmer, 3 00
Newburgh. Mrs. J. H. Corwin, 1 00
New-York. Broadway Tab. Ch., M. C. Coll., $4, by W. B. H., Treas.; Thos. C. Doremus, $3, 7 00
North-Russell. W. N. Jr., by Rev. P. M., 25
Oswego. Cong. Ch., by D. G. F., 72 34
Peterborough. Hon. Gerrit Smith, 1000 00
Port Byron. John I. Wilson, 10 00
Rochester. John Bradfield, 3 00
Smyrna. Dea. J. Wood, $2; C. W. Chapman, $1, by Rev. J. H. N., 3 00
Wilson Creek. J. F. Kimball and family, $5; Dea. Prentice, $1; others, $1, by R. K., 7 00

NEW-JERSEY.

Newark. Dr. Thomas Lafon, $25; Miss. Soc. of Plane-st. Presb. Ch., by E. H. F., $10, 35 00
Orange. "H.," 5 00

PENNSYLVANIA.

Clark. Rev. J. W. Torrence, 1 00
Hopewell. Free Ch., by Rev. I. C. B., 12 25
Meadville. W. F. Clark, $5; Mrs. P. A. Leonard, $1, 6 00
Philadelphia. Mrs. J. H. S., by J. C., 50
Russelville. John Y. McNeil, 5 00

KENTUCKY.

Jackson Co. R. J., by Rev. W. M., 50

NORTH-CAROLINA.

New-Berne. G. C. T., 50

OHIO.

Akron. R. B. Walker, by H. G. S., 1 00
Ashtabula. Urial Goodwin, 5 00
Austinburgh. Myron Whiting, to const. MRS. LUCY P. WHITING L. M., by Rev. A. D. B., 30 00
Chatham Center. Seth Robinson, 1 00
East-Cleveland. H. L. and S. S. Talbot, 10 00
Elyria. T. L. Nelson, by C. H. C., 25 00
Geneva. Rev. J. F. Boughton, 1 00
Gustavus. Cong. Ch., $25.25; "A Friend," $5, by J. W., 30 25
Newark. First Welsh Cong. Ch., by T. D. J., 10 16
Sandusky. First Cong. Ch., by L. H. L., 28 00
Savannah. Free Presb. Ch., by G. M., 10 00
Windham. Rev. L. Humphrey, 1 00

MICHIGAN.

Big Prairie. Congregation Coll., by Rev. A. St. C., 9 11
Casco. N. B. Clark, 5 00
Cold Water. E. Reynolds, by S. G. M., 1 00
Columbia. Mrs. L. Reed, 1 00
Croton. Cong. Ch., by Rev. A. St. C., 18 20
Eaton Rapids. J. P. and C. C. P. Taylor, 10 00
Newaygo. Cong. Ch., by Rev. A. St. C., 26 65
Stearn's Prairie. Congregation, by Rev. A. St. C., 4 25
Walled Lake. Eld. S. W., 50c.; Mrs. H. N. B. S., 50c., 1 00

ILLINOIS.

Chicago. First Cong. Ch., by J. C. W., Treas., 21 20
Earl. First Cong. Ch., by J. S., Treas., 5 70
Hoyleton. Rev. J. S. Davis, 5 00
Lawn Ridge. Cong. Ch., for *Foreign M.*, by E. H. M., 25 00
Morrison. Robert Wallace, $4.50; W. T., 50c., 5 00
North-Hampton. G. T. Gilliam, 5 00
Peoria. Moses Pettengill, $26; Mrs. Anna Bartlett, $2, 28 00
Plymouth. Mrs. E. Terrell, by Rev. D. F. N., 5 00
Princeville. Young People's Miss. Soc., by H. S., Sec., 5 00
Quincy. Mrs. Jeremiah Rose, to const. FRANK WOODBRIDGE BROWN L. M., by Rev. S. H. E., 30 00
Rockford. Miss A. P. Sill, for *ed. of a Child, Jamaica M.*, 10 00
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